

A
TRIED METHOD
OF
Catechising.

BEING

An ABSTRACT of the Bishop
of *CORKE*'s Shorter Notes on
the Church-Catechism.

With the Scripture-Proofs of them as far
as Necessary.

And DIRECTIONS for the Use of the
Abstract to Advantage.

Feed my Lambs, John XXI. 15.

L O N D O N:
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THE METHOD

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The Use of this Abstract is as follows.

LET Children or like Persons, when they are perfect in rehearsing the Catechism, be set to learn without Book the several Explanatory Propositions here drawn out of the Notes on each Question and Answer; as many Propositions at a time, as may be a Task suitable to their Capacity. When they are able to repeat such a Portion readily, let them in their Examination at Church, or elsewhere, after any Question or Answer in the Catechism, have the Question contained in each Proposition belonging thereto, put to them; and they will scarce fail to give it the proper Answer; For that each Question is repeated almost expressly in the Answer. Then let them be asked, How they prove that Answer? And they will be ready to give the Words of Scripture, set down, which prove it. By the next Lord's Day, or next Holy-day, let them have another like Portion of the Propositions ready; and let them then, as before, be examined in them, together with their Catechism; and so till the whole be dispatched. For Example.

Quest. What is it to Catechise?

Ans. To Catechise, is to instruct in Religion, by often repeating the first, certain, and most necessary Points of it.

Quest. How prove you that?

Ans. By Luke 1. 3, 4. It seemed good to me to write—that thou mightest know the certainty of those things, wherein thou hast been instructed; Greek, Catechised.

And here will be the chief need for the Catechist to exercise his Skill, in shewing how the proof belongs to, and explains or concludes the Proposition; or sometimes, to what part of the Proposition such or such a Proof belongs; so that the Hearers generally may understand the whole Proposition, and that it is sufficiently proved.

As in the foreinstanced Proof; "It is plain from St. Luke, (may the Catechist say) That in the Primitive Church there were several ways (or kinds) of Instruction, according to the different Capacities of those who were to receive Instruction. Now it is said, That Theophilus to whom St. Luke writes, had been already instructed in some things: And St. Luke writes, and sends to him this Book, that he might further, and more fully, know the certainty of those things wherein he had been instructed; or, as in the Original, wherein he had been Catechised. Therefore Catechising is to instruct in Religion, by often plain going over again, or repeating the first and most necessary Points of it.

Thus

Thus again, in Prop. VIII. under Answ. 6. without some gloss, it will not at first sight appear, how the Text cited proves the Proposition; The Proposition (or Definition) is, To Create, is to make a thing at first out of nothing. The proof is Gen. 1. 1. In the beginning God created the Heaven and the Earth. "Let it be supposed, (as is usual, both in Scripture, and in the first Article of our Creeds) by Heaven and Earth, "is meant the Sum of all Created Beings, visible and invisible. Now "it is said by the Holy Ghost, In the beginning (that is, of things and "time, when there were yet no Created Beings existent, or nothing made) "God made Heaven and Earth, that is, all things. But there was then existent no Created Being, out of which he might make them: For then it could not have been truly said, In the beginning, or at First: For that Matter (or whatsoever we will call it) out of which Heaven and Earth might be pleaded to be made, must have been, or have a Being, before Heaven and Earth could be made out of it; And then I say it could not truly have been said, In the beginning, or at first; forasmuch as there was Matter before that. Therefore it appears hence, That when God is said to have created Heaven and Earth, he made them out of nothing, which is the pretended Notion or Meaning of Creation.

This Course is only for the Weaker or Younger Sort, and to begin with. But when such Persons are a little exercised in this Method, and have gone through the whole Catechism, let the Notes (either the shorter or the larger) be put into their Hands, and if they be in any tolerable way industrious, they will be able to understand, and give a fuller Account, as well of what is contained in this Abstract, as of what is omitted here, but contained in the Notes; particularly touching their Christian Name, touching God-fathers and Godmothers, &c. which things it is not so necessary to trouble them with, till they understand the Matters which are more Essential to Religion.

But though any should miss of the Notes, if the Propositions, and their Proofs, be used as is directed, and the Persons so Catechised taught to Read and turn their Bibles; it may be hoped by these means, through God's Blessing on a little use, they will understand (by degrees) the Body of Plain Christianity, and how to prove it out of the Holy Scripture, so as not to be easily shaken in it afterwards.

This is enough to explain the Use of the Abstract. And so God bless my poor Endeavours, and together all who use them.

E. Corke Rosse.

A Paraphrase on the Apostles Creed.

THere is, from ever was, and for ever shall be, *Article I.*
 an All-Wise and All-Powerful Mind, of
 most Infinite Perfection and Goodness, depend-
 ing on none, but all things (both seen and unseen)
 made, subsisting, and governed by him; called
 therefore generally the Father of all; but in a pe-
 culiar Sense the Father of his only begotten Son.

Which Son, because the Internal Word, or the
 Wisdom of God the Father, and so being of
 him, as to have been one with him before the
 World was, is therefore necessarily of the same
 Substance with his Father: Yet that he might be-
 come unto Mankind *Jesus Christ*, (an anointed
 Saviour, a Prophet, Priest, and King,) and in
 that quality for the good of Mankind, receive all
 Power in Heaven and in Earth,

II.

He, the same Son of God, had a Body, such as
 ours, framed him by the Holy Spirit, of the Sub-
 stance of the Virgin *Mary*; which together with
 a Soul, such as ours, but without Sin, he took
 upon him, and became truly Man, being born
 as an Infant into the World.

III.

When he was grown up, after a most Holy
 Life, he was notwithstanding accused, and first
 secretly condemned to Death by the *Jews*; then
 solemnly arraigned and condemned by a *Roman*
 Governor, called *Pontius Pilate*; most abominably
 mocked and abused by the Rabble, and *Roman*
 Soldiers; scourged, crowned with Thorns; and
 in the end nailed to a Cross, and set up hanging
 thereon, till his Soul really departed from his Bo-
 dy. And after some time, he was laid in a Grave,

IV.

as

as the manner of the *Jews* was, and continued under the state of a dead and buried Person.

- V. On the third day, early in the Morning, his Soul returned into his Body, which being thereby again enlivened, he came forth of the Grave and openly shewed himself alive, conversing with his Disciples, and other chosen Witnesses, for the space of forty Days.
- VI. At which time in the sight of his Disciples and those who used to keep with them, he went up, through the Air, into that place, far above the Stars, where the Glory of the Infinite God more immediately dwells and appears; and there received Glory, Power, and Blessedness, unconceivably above the highest Angels, or any created Beings, all which bow to and worship him.
- VII. From thence at a time appointed by God, and known only to him, shall this *Christ Jesus* come again; not as first he came, but with Power and great Glory, accompanied by numberless Holy Angels and Saints, to judge all that shall be then alive, and all who have deceased, from first to last.
- VIII. Together with the Father and the Son, the Holy Spirit also really is, and is God; all three one God. He is called Holy and Spirit, not because more Holy, or more a Spirit than God the Father, but because he is that Spirit which peculiarly does inspire (that is, secretly work) Holiness in us.
- IX. Through this Holy Spirit, working Faith and Holiness in mens hearts, by the Word, Sacraments, and Prayer, God hath gathered to himself a multitude of faithful People, called out of all the World, named therefore the Catholick Church (for

(for Church originally signifies an Assembly, or Multitude, called out; and Catholick signifies, out of all the World.) These faithful People are all of them united to Christ their Head, and to one another, in one Covenant by Baptism; and being so united do partake of the Benefits procured by one and the same Saviour, of the Influences of one and the same Spirit, and reap Advantages by each others Prayers, Love and good Offices: By which means they are truly all but one Body.

To all the Members of this Body, upon their observing the Conditions of their Common Christianity, that is, of the Covenant of Grace, full Pardon of Sins, and Righteousness before God, is graciously vouchsafed by God. X.

The Bodies of all People, both Just and Unjust, shall at the end of the World be by God wonderfully framed again out of their Dust, and their Souls returning into them, and enlivening them, they shall all again become living Men and Women. But those, who are then alive, shall have their Bodies changed into a condition like to theirs who rise again. XI.

After this there shall be no more Death; But all Faithful and Holy Persons shall live without end, enjoying God in unspeakable unconceivable Blessedness: And all Unbelieving, Impenitent, Wicked People shall be punished with the Devil and his Angels, for evermore. XII.

All this I stedfastly believe, that is, I am persuaded it is true, and I resolve to live as one who is so persuaded.

A Paraphrase on the Lord's Prayer.

*The Invo-
cation, or
Adorati-
on.*

Petition

I.

O Most merciful and bounteous, yet Almighty, most Glorious and All-seeing Lord God; who hast made, redeemed, and evermore providest for me and all Mankind.

From my heart do I pray, that thou mayest be ever acknowledged, worshipped, feared, and glorified, both by my self and all Creatures whatsoever, capable of knowing and fearing thee.

II.

And that thy Grace may bring into Subjection my Heart, and the Hearts of all People; so that the time may soon come, when all thy Saints shall reign with thee in Glory everlasting.

III.

And in the mean while, that both I and all People may most chearfully, faithfully, speedily, and diligently, do and submit to thy Will in all things, as thy Holy Angels do in Heaven.

IV.

As to this World, give us, good God, day by day, as long as thou shalt continue us here, what may conveniently suffice us.

V.

And free us from the Punishments, both present and to come, due unto all our Sins; Even as we desire all People may be freed from the Vengeance due to them for any wrong done us.

VI.

And never, O Lord, withdraw thy Grace from us, when we fall under any allurements to Sin, or terrors from Duty, so as to leave us to be overcome by Sin: but preserve us from the Mischief of the Temptation, and Power of the Tempter.

*Glorifica-
tion.*

For thou alone, O Heavenly Father, both art, ever hast been, and ever shall be, King and Lord most high over all, Almighty and Sufficient. From thee comes every good, and every perfect Gift; and to thee be the Glory of all to all Eternity. With all my heart I desire it.

An ABSTRACT of the Bishop
of C O R K's Shorter Notes on
the Church-Catechism, with the
Scripture Proofs of them, as far
as necessary.

TO *Catechise* is to instruct in Religion, *On the Title.*
by often repeating the first, certain, Proposition
and most necessary Points of it. *Luke* I.

I. 3, 4. *It seemed good to me — to write all in
order — that thou mightest know the certainty of
those things wherein thou hast been instructed: In
the Original, Catechised.*

Religion is the Worship or Service of God. II.
*Jam. i. 27. Pure Religion; Originally, pure
Worship.*

God is a most infinitely perfect Mind, Ma- III.
ker, Lord, and Judge of all. Proved under
Answer 6.

Those plain Truths (or Doctrines) which IV.
bring us to believe, love, fear and serve God,
we commonly call the Principles [that is, be-
ginnings, chief Points, Fundamentals] or
Grounds of Religion. *Heb. 6. 1. Leaving the
principles of the doctrine of Christ, let us go on unto
perfection, not laying again the foundation.*

The first and great Principle of all Religion V.
is, That there is a God. *Heb. 11. 6. He that
cometh to God, must believe that he is.* Another,

A

That

That God hath revealed himself in Holy Scripture, ready to receive Sinners to Repentance. and enter into Covenant with them. *Luk. 24, 47. It behoved—that repentance and remission of sins should be preached in the name of Jesus among all nations.*

On Answ. 2. The Covenant of Grace (to which God

I. now-a-days calls all of us, and into a state of which we are baptised) consisteth, on God's part, of the Benefits which he makes over to us: And on our part, of the Vow which we make to him [commonly in Baptism.] *Jer. 31. 33. This is the Covenant—I will be their God, and they shall be my people.*

II. The Benefits God makes over to us, flowing from that new Estate, into which by Baptism we enter, are chiefly three.

I. Grace (by being made **Members of Christ our Head**) *Joh. 1. 16. Of his fulness have we all received, and grace for grace.* 2. Pardon of Sin, and God's favour (being **made Children of God**) *Acts 22. 16. Be baptised, and wash away thy sins.* 3. A Right and Title to Everlasting Happiness (being made **Inheritors of the Kingdom of Heaven.**) *Rom. 8. 17. And if children, then heirs; heirs of God, and joint heirs with Christ—that we may be also glorified together.*

III. To be a Member of Christ, is to be a Member of the Church, whereof Christ is the Head. *Ephes. 5. 30. Members of his body, which is the Church.* And *v. 23. Christ is the head of the Church.*

IV. To be a Child of God, is to be put into the Condition of a Child; or into an Estate of God's Fatherly favour. *1 Cor. 12. 13. We are baptised*

baptised into one body by one spirit : Namely (Rom. 8. 15.) The spirit of adoption, by which we cry, Abba, Father ; that is, truly call God Father, and may come to him as a Father, with humble boldness. Ephes. 2. 18. and 3. 12.

To be an Inheritor of the Kingdom of Heaven (here) is to have a right to inherit it. (For in this Life we can only have a right). Revel. 22. 14. *That they may have a right to enter in through the gates into the city.*

Heaven is a State and Place of Everlasting Happiness or Bliss after Death. 1 Pet. 1. 4. *An inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you.*

By the Kingdom of Heaven is meant the Glory and greatness of that Happy State with God and Christ, in Heaven. Coloss. *We shall appear with him in glory.* Rom. 8. 17. *Be glorified together.*

To vow is to make a solemn Promise to God, as strong as an Oath. Psal. 132. 2. *He swore unto the Lord, and vowed unto the mighty God of Jacob.*

The Vow which we made to God in Baptism consists of three things. 1. Repentance, or foregoing all wicked Life, [in renouncing the Devil, and all his works, the Pomps, &c.] 2. Faith, in believing all the Articles of the Christian Faith. 3. Obedience, growth, and continuance therein ; in keeping God's holy Will and Commandments, and walking, &c. proved by the form of Baptism.

To renounce, is to disclaim, disown, or vow against.

Devils are Angels fallen from Heaven, into

V.

VI.

VII.

On Answ. 3.
I.

II.

III.

IV.

an Estate of most malicious Sinning, and most dreadful Torments. *Jude 6. The Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.*

V.

Angels are such Beings as our Souls are without Bodies; but exceedingly much more knowing and powerful. *Psal. 103. 20. Ye Angels that excel in strength, that do his commandments, hearkening unto the voice of his word.*

VI.

All manner of Sin may be called the work of the Devil; *1 John 3. 8. He that committeth sin, is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he may destroy the works of the Devil.* But especially seeking to the Devil, or to those who are believed to deal with him. *Levit. 20. 27. A man or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones.* *1 Chron. 10. 13. Saul died for his transgression which he committed against the Lord; and also for asking counsel of one that had a familiar spirit, to enquire of it.* As also all Pride, Envy, Malice, Murther, Lying, False accusing, Temping others, and Falling off from God.

Pride, which is commonly believed one of the Sins by which Angels fell to be Devils. *Isa. 14. 12, 13, 14. How art thou fallen from heaven, O Lucifer, &c.?*

Envy or Malice; *Jam. 3. 14, 15. If ye have bitter envyings or strife in your hearts—this wisdom—is earthly, sensual, devilish.*

Lying, and Murther; *John 8. 44. Ye are of your father the Devil, and the lusts of your father*
ther

ther ye will do: He was a murtherer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lye, he speaketh of his own: for he is a liar, and the father of it.

False Accusing: Revel. 12. 10. The accuser of our brethren — which accused them before God day and night.

Corrupting or temping others to sin. 1 Thess.

3. 5. The tempter hath tempted you.

Apostacy, or falling from God. Jude 6. The Angels which left their first estate.

The Pomps and Vanities of this wicked World are all lewd Shews, and Sights, provoking lust in our selves or others. As also all remains of Heathenish Customs yet visible amongst us: All other Customs contrary to Christ's Laws; as is any making a sport of Sin: And finally, all wild Revelling, Riot, Luxury, wanton Apparel, and Habit above our Quality.

Lewd Shews and Sights provoking Lust. Ezek. 23. 14, 15, 16. She increased in her whoredoms; for when she saw men pourtrayed on the walls — exceeding in dyed (or party-colour'd) attire on their heads — after the manner of the Babylonians — she doted on them. 1 John 2. 16. All that is in the world, the lusts of the eyes, and the pride of life, is not of the Father, but of the world.

Remains of Heathenish Customs. 1 Cor. 10. 20, 21. The things which the Gentiles sacrifice, they sacrifice to Devils, and not to God; and I would not that ye should have fellowship with Devils. Ye cannot drink the cup of the Lord, and the cup of Devils: Ye cannot be partakers of the Lord's table, and of the table of Devils.

Customs contrary to Christ's Law. *Rom. 12. 2.* *Be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.*

Making a sport of Sin. *Prov. 14. 9.* *Fools make a mock at sin.*

Wild Revelling and Riot, &c. *2 Thess. 3. 6.* *We command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the tradition which he received of us.*

Habit above our Quality. *1 Pet. 3. 3.* *Whose adorning, let it not be that outward, of plaiting the hair, and of wearing of gold, or of putting on of apparel.*

VIII. Lust signifies an earnest desire, commonly in some evil way.

IX. The Flesh signifies the outward Natural Man, as generally corrupt, with all its Senses and Faculties. *Gal. 5. 19.* *Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness.*

X. The desires of the Flesh are sinful, when they offend against the Christian Law: That is, when they are either of things evil and forbidden. *1 Cor. 10. 6.* *We should not lust after evil things, as they also lusted.* Or of the unseasonable or immoderate use of things allowed. Such was the *Israelites* lusting after Flesh in the Wilderness. *Psal. 78. 20, 29, 30.*

XI. The Articles of our Christian Faith, are the several parts of the Belief.

XII. To believe these, is to be so heartily persuaded of the truth of them, as thereby to stir up our selves

selves to the performance of our duty. *Acts* 24. 14. *Believing all things which are written in the Law and the Prophets.* *Gal.* 5. 6. *Faith worketh by love.*

To keep God's holy Will and Commandments, is to do what he has bid us to do; and to avoid what he has forbidden. *1 Pet.* 3. *Eschew evil, and do good.* *Isa.* 1. 16, 17. *Cease to do evil, Learn to do well.*

XIII.

To walk in the same all the days of our Life, is daily to proceed, or grow in obedience, and to our death to continue so doing. *Luke* 1. 75. *To serve him in holiness and righteousness before him all the days of our life.*

XIV.

The sum (or short) of our Baptismal Vow is, Repentance from dead Works, Faith, and a growing, lasting Obedience.

XV.

All Christian Children, when come to years of discretion, are bound to own the Vow made in their name, and to do all that was promised for them therein: Or else by not owning it, they renounce all claim and title to God's Grace, to Pardon, and to inheriting Heaven. Each of us necessarily must *choose life or death.* Read *Deut.* 30. 15. to the end.

On Qu. and Answer 4.

I.

We must promise nothing in our own strength, that is, without God helping us. *James* 4. 15. *Ye ought to say, If the Lord will, we will live, and do this, or that.* *John* 15. 5. *Without me ye can do nothing.*

II.

Salvation signifies being saved from Hell. *1 Thess.* 1. last. *Delivered from the wrath to come.*

III.

Hell is a State and Place of Everlasting Punishment after Death. *Matt.* 25. 46. *The wicked*

IV.

ed go into everlasting punishment. Luke 16. 28.
—they come into this place of torment.

V. A State of Salvation, commonly, is no more than being of the Church. *Acts 2. v. last.* The Lord added to the Church daily such as should be saved. For those who are in the Church are in a fair way to Salvation, as having the means to obtain it. *Deut. 30. 15.* See, I have set before thee this day life and good. That is, Good as the way to Life.

VI. We are called into this State by being baptised and brought into the Church. *Gal. 3. 27, 28, 29.* As many of you as have been baptised into Christ, have put on Christ — are all one in Christ — and heirs according to promise.

VII. Grace signifies God's help, or a strength above what we have by Nature, given us freely by God, for enabling us to do his Will. *2 Cor. 12. 9.* My grace is sufficient for thee. *Phil. 4. 13.* I can do all things through Christ which strengtheth me.

[The Explication of the Creed is omitted here any farther than the Catechism explains it.]

On *Ans. 6.* To believe in God, is to be persuaded there is a God, and that all which he has said is true. *2 Chron. 20. 20.* Believe in the Lord your God, so shall you be established; believe his Prophets, so shall ye prosper.

II. God is an Eternal, and infinitely Perfect Spirit or Mind; who is of himself, and cannot but be; who has made, upholds, rules, and has a right to, all things, and all Persons, [Proved in all parts following, but first opened.]

Eternal

Eternal is without beginning or end of time. *Heb. 7. 3. Having neither beginning of days, nor end of life. Psal. 90. 2. From everlasting to everlasting.* III.

A Spirit is such a Being as the Soul of Man is without his Body. *Ecclef. 12. 7. Then shall the dust return to the earth as it was, and the spirit return unto God who gave it.* IV.

The Soul of Man is that unseen part of him, by which the Body lives, moves, hears, sees; and the Man thinks, judges, resolves, and does all he does. *Gen. 2. 7. The Lord God formed man [that is, his lifeless Body] out of the dust of the ground, and breathed into his nostrils [or into the Body now formed] the breath of life: And man became a living soul. Matth. 15. 19. Out of the heart [or Soul] proceed evil thoughts, &c.* V.

Infinitely perfect is that, to which nothing that is good can be added; and which is above the power of all evil: Or that, which is All Wise, All Powerful, All Holy and Gracious, and which always will be so. VI.

[*Proofs of the II^d Proposition in all its Parts.*]

God is a spirit, John 4. 24.

Eternal. Isa. 40. 28. The everlasting God.

Infinitely Perfect, Rom. 11. 35. Who hath first given to him?

Is of himself, and cannot but be. Exod. 3. I am that I am [or I will be what I will be]—Thou shalt say to the children of Israel, I am [or I will be] hath sent me.

Hath

Hath made and upholds all things and Persons. *Isa. 40. 28, 29. The Lord [JEHOVAH] the Creator of the ends of the earth—— He giveth power to the faint; and to them that have no might, he increaseth strength.*

He rules all. *Psal. 135. 5, 6. The Lord is great, and above all gods. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and in all deep places.*

Has a right to all Things and Persons. *1 Chron. 29. 14, 16. All things came of thee, and of thine own we give thee—— All is thine own.*

VII.

God the Father is the great Creator of all.

1 Cor. 8. 6. The Father, of whom are all things.

VIII.

To Create is to make a thing at first out of nothing. *Gen. 1. 1. In the beginning God created the heaven and the earth.*

IX.

(1.) The only begotten Son of God the Father (2.) is called Jesus Christ, who (3.) is God Eternal, (4.) one with his Father, but (5.) was in time made Man.

(1.) There is an only begotten Son of God.

John 3. 8. He that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.

(2.) *Matth. 1. 21. Thou shalt call his name Jesus.* And *v. 1. The book of the generation of Jesus Christ.*

(3.) *Rom. 9. 5. Of whom, as concerning the flesh Christ came, who is over all, God blessed for ever.* (4.) *Joh. 10. 30. I and my Father are one.* (5.) *Joh. 1. 14. The word was made flesh.* *Gal. 4. 4. In the fulness of time—— God sent forth his Son made of a woman.*

X.

Jesus signifies a Saviour: Christ, Anointed.
To

To redeem, is to deliver out of Slavery, by paying a Price or Ransome. *Deut. 12. 5. The Lord hath redeemed you out of the house of bondage. 1 Pet. 18. 19. Ye were not redeemed with corruptible things, as silver and gold — but with the precious blood of Christ, as of a lamb without blemish, and without spot.*

XI.

All Mankind by Nature are, (1.) Slaves to Sin, and (2.) Captives to the Devil: And so (3.) liable, and as it were bound over, to Death, Temporal, and Eternal.

XII.

(1.) *Rom. 6. 17. Ye were the servants of sin,* such Servants as wanted to be made free, (*v. 18.*) that is, *slaves.* See both the proof and explication of this Slavery, *v. 16.*

(2.) *2 Tim. 2. 26. If God will give them repentance, that they may recover themselves out of the snare of the devil; — taken captive by him at his will.*

(3.) *Rom. 5. 12. As by one man sin entred into the world, and death by sin; so death passed upon all men, for that all have sinned.*

Christ, that he might save us, has redeemed or bought us out of all this Slavery, and from all this Punishment, by giving his Life a Ransome for us. *Matth. 20. 28. The son of man came — to give his life a ransom for many. Gal. 3. 13. Christ hath redeemed us from the curse of the law, being made a curse for us.*

XIII.

Christ by his Death did Redeem all Mankind, even those that perish. *1 Tim. 2. 6. Christ Jesus gave himself a ransom for all men. Heb. 2. 9. He tasted death for every man. 2 Pet. 2. 1. Denying the Lord that bought them, they bring upon themselves swift destruction.*

XIV.

Only

XV.

Only those who believe and obey the Gospel, shall be saved by this Redemption. *Heb. 5. 9. Christ being made perfect, became the author of eternal salvation unto all them that obey him.*

XVI.

Holiness is purity from Sin.

XVII.

Ghost is an old word for Spirit.

XVIII.

God the Holy Ghost (who is also (1.) commonly called the Spirit of God) is that Spirit which (2.) does inspire [that is, *secretly work*] holiness in us; which work we call sanctifying us. (1.) *Gen. 1. 2. The spirit of God moved upon the face of the waters.* 1 *Cor. 2. 11. The things of God knoweth no man, but the spirit of God.* (2.) *Rom. 15. 16. Being sanctified by the Holy Ghost.*

The Elect People of God, are the Saints, or Sanctified; the Church, the choice and peculiar People of God. 2 *Thess. 2. 13. God hath chosen you to salvation through sanctification of the spirit, and belief of the truth.* *Psal. 105. 43. He brought forth his people with joy, and his chosen with gladness.*

On Answ. 8.

Proposit. I.

God has delivered us Christians, through Christ, from the Spiritual Bondage of customary committing Sin; the very foulest sorts of which most of us, in this our corrupt State, are subject to. *Joh. 8. 34, 36. Whosoever committeth sin, is the servant of sin. If the Son therefore shall make you free, ye shall be free indeed.*

II.

To have any thing to ones self for a God, is to pay to it the highest possible submission, honour, love, trust, and obedience of Soul and Body.

The Ten Commandments paraphrased. That is, The Sense shortly given in other words.

Thou

Thou shalt own me, *Jehovah*, as the alone I. Command. Maker, Lord, and Governor of all things; *Sense.* and thou shalt not believe, love, regard, trust to, or obey any Person or thing, so heartily or intirely, as thou dost me. (*Or shorter yet*) Thou shalt have me, *Jehovah*, for thy God and Happiness; and none other, either with me, or in my stead.

To make to ones self an Image, in the Second Command, is to make an Image for use in the Worship of God. *Levit. 26. 1. Ye shall MAKE YOU no Idol, or graven Image, neither rear you up a standing Image, neither shall ye set up any Image of stone in your land, TO BOW down unto it : for I am the Lord your God.* III.

Thou shalt not make to thy self any bodily Image of me, who dwell in Heaven; neither shalt thou have by thee to worship any such Image of me, or of any thing else (whether of any thing really being, or imagined to be) either in the Heaven, Air, Earth, Water, or in Hell; nor shalt thou so much as bow thy self thereto. But to me thou shalt bow down and worship. *Psal. 95. 6. O come let us worship and bow down, let us kneel before the Lord our Maker.* II. Command. *Sense.*

To visit the Sins of the Fathers upon the Children, is to punish People for several Generations together. IV.

To take (or lift up, *Heb.*) the Name of God, is to swear. V.

Swearing is calling God to witness of our truth in what we say, as expecting vengeance from him, the most Righteous and All-seeing Judge, if we think, believe or intend other than VI.

than we speak. *Judg. 11. 10. The Lord be witness between us, if we do not so.*

VII. *Not to hold guiltless*, is surely and severely to punish.

III. *Command. Sense.* Thou shalt not either swear falsely, or at thy pleasure. Neither shalt thou irreverently use my Name ; as all those do, who Swear and Curse in common Discourse.

VIII. A Sabbath is a day of rest from Servile Work, and Common Business. *Levit. 28. 24, 25. Ye shall have a Sabbath — Ye shall do no servile work therein.*

IX. *Servile work* is such as we put Servants to.

X. *To keep a day holy*, is to spend it to those holy Uses and Employments to which it was set a-part, (*viz.*) to God's Service. *Rom. 14. 16. He that regardeth a day, regardeth it to the Lord.*

IV. *Command. Sense.* Remember that thy whole Life be a rest from Sin, to the Service of God ; and in order thereto, Remember to keep holy, both in publick and in private, all such Days as are by Christian Laws set a-part to my Worship ; but in a more especial fort, the *Lord's Day*, as being the *Christian Sabbath*.

XI. By Honour, we understand, *Inwardly*, a high esteem ; *Outwardly*, a respectful and dutiful carriage towards others, by reason of the good in them, or which we receive by them.

V. *Command. Sense.* Thou shalt honour (with the degree of honour due to each) thy Parents, thy King, thy Pastors and Teachers : As also all that are in Authority, or Eminency, both in Church and State ; and even thy Superiors of all sorts.

Thou

Thou shalt not knowingly kill, or even VI. *Com-*
wound, maim, or strike any one, without *mand. Sense.*
lawful Authority : Nay thou shalt not to thy
power, be causelessly angry with any ; much
less bear malice or revenge to, or otherwise
provoke, any Person ; but thou shalt be care-
ful both of thy own and others Life.

Adultery here signifies any Naughtiness be- XII.
tween either unmarried or married People.

Thou shalt not defile any either married or VII. *Com-*
unmarried Woman ; nor shall any Woman *mand. Sense.*
consent to be defiled : But in thought, word
and deed, shalt thou endeavour to keep chaste
and pure both thy self and others.

To *Steal*, is to take away from another that XIII.
which is his without his consent, or any law-
ful Authority.

Thou shalt neither take away, nor with-hold VIII. *Com-*
any thing from the Owner thereof, without *mand. Sense.*
either the Owner's consent, or due warrant by
Law ; but thou shalt to thy power, give and
preserve to all their own ; and be thy self
both diligent in thy Calling, and thrifty in thy
way of living, that neither thou nor thine may
want, but rather be able to help others.

To bear witness, here, is to speak or talk XIV.
any thing of our Neighbour. So *Luke 4. 22.*
All bear him witness.

By Neighbour, the Scripture means any Per- XV.
son whatsoever. Read *Luke 10. 29, to 38.*

Thou shalt not in any case speak of (or a- IX. *Com-*
gainst) any one, what thou dost not know to *mand. Sense.*
be true. Nay except in Cases of *Justice* and
Charity, thou shalt not speak of others that
evil which thou dost know of them ; but al-
ways

ways have a care of other Peoples good Name as well as of thine own.

XVI. To Covet, here, signifies so to desire, as to contrive means how to compass, though unjustly, what we desire. *Mark 10. 19. Covet not,* is rendred, *defraud not.*

X. Com-mand. Sense. Thou shalt not so desire any thing, which thou seeest thy Neighbour to have, as to contrive to come by it unjustly, or without his consent; but thou shalt be contented with thine own Condition, putting away all irksome Cares, and depending upon God for meet Supplies, by a blessing upon thy honest Labours.

On Answ. 9. The four first Commandments, which we commonly call the *First Table*, teach us *our duty to God*; the six last, or *Second Table*, our duty to *our Neighbours* and *our selves*.

On Answ. II. **Picking**, signifies lesser Acts of Thieving, with which Malefactors commonly begin.

On Qu. 12. **Special Grace**, is particular Assistance given to each Person for every good Act. *2 Cor. 12. 9. My grace is sufficient for thee, for my strength is made perfect in weakness.*

On Qu. 12. The Lord's Prayer ought to be used as a Proposition. Prayer; and not only as a Pattern of making Prayers by it. *Luk. 11. 2. When ye pray, say, Our Father, &c.*

On Answ. 12. God is our Father by Creating, Maintaining, and Redeeming us. *Acts 17. 28. In him--- we have our being--- for we are his offspring. Psal. 68. 5. He is a Father of the fatherless; viz. By providing for them. Isa. 63. 16. Thou, O Lord, art our Father, our Redeemer.*

II. His being in Heaven, notes his Infinite Majesty

jesty and Power : *Eccles. 5. 2. He is in heaven, and thou upon earth.*

His being our Father, notes his kind affection, care and providence over all. *Psal. 103.*

13. *Like as a father pitieth his children, so the Lord pitieth them that fear him.*

The Name of God here signifieth himself as known to us. *Psal. 20. 1. The Lord bear thee in the day of trouble; the name of the God of Jacob defend thee.*

Hallowed, here, is as much as thought of, entertained and mentioned, with all holy awe and honour. *1 Pet. 3. 15. Sanctify [or hallow] the Lord in your hearts.*

God has a double Kingdom; one here in the Souls of Men, when all their Affections, Purposes and Actions are subject and obedient to his Law. *Col. 3. 15. Let the peace of God rule in your hearts:* Which may be explained by *2 Cor. 10. 15. When even imaginations [or all Reasonings] and every high thing that exalteth it self against the knowledge of God, is cast down, and every thought brought into captivity to the obedience of Christ:* The other hereafter, when all such holy Persons shall reign with him in Heaven everlastingly. *Revel. 2. 5. They shall reign for ever and ever. 2 Pet. 1. 11. An entrance shall be ministred unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*

The Angels do the Will of God in Heaven, and that most cheerfully, diligently, speedily, and impartially. *Psal. 103. 20, 21. Bless the Lord ye his Angels — that do his commandments, bearkening to the voice of his word — ye ministers of his that do his pleasure.*

III.

IV.

V.

VI.

VII.

B

The

VIII. The Will of God on Earth may be done, not only by us, but also upon us. *Acts 21. 14. The will of the Lord be done.*

IX. Daily Bread, signifies all the Necessaries of Life, as God sees them good for us. *Prov. 30. 8. Give me neither poverty nor riches : feed me with food convenient for me.*

X. To forgive our Trespases, is for God to free us from all punishment (both here, and more especially hereafter) due to us for sin. *Psal. 99. 8. Thou wast a God that forgavest them, though thou tookest vengeance on their inventions.*

XI. To tempt, is to try; especially either by enticing into Sin, or affrighting from Duty. *Jam. 1. 13. God cannot be tempted with evil, neither tempteth he any man.* Temptation is such being tried, that is, enticed or affrighted, as before.

XII. God is said to lead into temptation, when he justly withdraws his Grace, which we have neglected, or abused, and leaves us to our selves. *Psal. 51. 11. Take not thy holy spirit from me.*

XIII. Evil here, signifies either the evil, and hurt of the Temptation, or the Evil One, that is the Devil, our chief Tempter. Thus *Matt. 13. 38. The children of the wicked [or evil] one.*

On Qu. 14. Sacraments, in a very large sense, signifies any holy Rights or Ceremonies to be used in the Worship of God, to the end of the World.

On Ans. 14. Generally necessary, is as much as necessary to the Salvation of all People, saved in the common way.

II. A Sacrament in the strict sense is, a Seal of the Christian Covenant, and so a means to make us Partakers of the Benefits of that Covenant. *Rom. 4. 11. A seal of the righteousness of*

of faith, viz. by virtue of the Covenant made with Abraham.

There are but two such Sacraments ; and both of them are generally, or ordinarily, necessary to Salvation. 1 Cor. 12. 13. *By one Spirit we are all baptized into one Body — and have been all made to drink into one Spirit.*

Receiving the outward parts of the Sacraments alone, when we by our unfitness hinder God from bestowing the inward Grace, does no good, but many times much harm. Acts 8. 13, 21, 23. *Simon [the Sorcerer] was baptized, yet had neither part nor lot in this matter ; for his heart was not right before God ; He was in the gall of bitterness, and bond of iniquity. 1 Cor. 11. 29. He that eateth and drinketh unworthily, eateth and drinketh damnation to himself.*

An inward Spiritual Grace here, is some unseen gift of God, bestowed upon us as the fruit of the Covenant : Namely, as before has been declared, either Grace, Pardon or Comfort, in a Right and Title to Heaven.

To be Baptised in [or into] the Name of the Father, Son, and Holy Ghost, is by being baptized, to be given up most intirely, to believe and obey the Father, Son, and Holy Ghost. 1 Cor. 1. 13, 14, 15. *Were ye baptized in [or into] the name of Paul ?*

To be dead unto Sin, is to be freed from being under the power of Sin. Rom. 6. 7. *He that is dead, is freed from sin.*

To be new born unto Righteousness, is to be by God indued with Dispositions to Righteousness, and every way ingaged and assisted to live righteously. And thus are all Bap-

III.

IV.

On Ans. 16.
Proposition.

On Ans. 17.
Proposition.

On Ans. 18.
Proposition I.

II.

tified Persons. *Rom. 6. 3, 4, 5, 6. Know ye not, &c. Read all the four Verses.*

III. By Nature born in Sin, and Children of Wrath, is being of our selves (or by common course of Birth and Education) corrupt, sinful, and under the Curse of Sin. *Psal. 51. 5. I was shapen [or born] in iniquity, and in sin did my mother conceive me. Eph. 2. 3. Being by nature children of wrath.*

IV. Made Children of Grace, is being put into a state of Grace, that is, as before has been said, under the means of God's Blessing and Favour, for obtaining all the benefits of the Covenant: Proved under *Quest. and Answ. 4.*

On Qu. 19.
Proposition.

Persons to be baptised, are either of ripe Years, as *Jews, Turks, Heathens*, when converted to the Christian Faith, together with all unbaptised Persons, who have lived in the Church, or else the Infants of Christian Parents at least by one side. *1 Cor. 7. 14. The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: Else were your children unclean, but now they are holy.*

On Ans. 19.
Proposition I.

Repentance is the forsaking all kinds of Sin. *Ezek 18. 21. If the wicked will turn from all his sins that he hath committed, and keep all my statutes. See an Example of such Repentance, Judges 10. 13, and 16. compared. Ye have forsaken me, and served other gods— And they put away the strange gods from amongst them.*

II. Acts of Sin are forsaken by sorrowing for them, and doing so no more. *Matth. 26. 75. Peter went out, and wept bitterly. John 5. 14. Sin no more, lest a worse thing come unto thee.*

Habits (or a use of any Sin) by breaking our

our selves of that ill Use or Custom, and of all love and inclination to it. *Gal. 5. 24. They that are Christ's, have crucified the flesh, with the affections and lusts.*

Only that Belief is steadfast, which sets us on performing the Condition of God's Promises, namely, good Works, or doing our duty. *Jam. 2. 17, 18. Faith, if it hath not works, is dead, being alone. Shew me thy faith without thy works, and I will shew thee my faith by my works.*

A dependance on God in a way of well-doing, with due regard to God's Promises in Christ Jesus, is most certainly a saving Faith. *Proved from Heb. 11. the whole Chapter, especially verses 8, 10, 11, 17, 18, 19.*

Christian Infants are within the Covenant, and therefore may not be denied Baptism, which is only the first Seal of the Covenant. *Deut. 29. 10, 11, 12. Ye stand here this day all of you before the Lord — all ye men of Israel, your little ones, and your wives — that you should enter into covenant with the Lord your God, and into his Oath which he maketh with thee this day.*

A Sacrifice (strictly) is a Religious Offering, made to God; commonly of some living Creature, slain by the hands of a Priest, according to God's appointment, as an Act of outward Worship, and an acknowledgment that we our selves have deserved to die. *Levit. 1. 25. Ye shall bring your offering of the cattle, even of the herd, and of the flock — And he, that is, the Priest, shall kill the bullock before the Lord, &c.*

Christ Jesus by his death became a true Sacrifice or Offering for Sin, to make peace for us. *Isa. 53. 10. Thou shalt make his soul an offer-*
ing

III.

IV.

On *Ans. 20.*
Proposition.

On *Ans. 21.*
Proposition I,

II.

ing for sin. Heb. 9. 26. *Now once in the end of the world hath he [Christ] appeared to put away sin by the sacrifice of himself.* Ephes. 2. 14. *He is our peace.*

On Ans. 23.
Proposition I.

By the Body and Blood of Christ, we mean only Christ's Sacrifice of himself for Remission of Sin. *Matth. 26. 28. This is my blood which is shed - for the remission of sin.*

II.

The Faithful, verily and indeed in the Lord's Supper, by Faith partake of the Sacrifice of Christ's Death; that is, All the Benefits of his Death and Sufferings are truly from God conveyed and sealed to them. *1 Cor. 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?*

On Ans. 24.
Proposition I.

Our Souls, in the Sacrament, are strengthened by the Spirit of God conveyed to us as a fruit of Christ's Death. *1 Cor. 12. 13. We have been all made to drink into one spirit: Namely, into that Spirit of which our Lord spake (John 6. 63.) It is the spirit which quickneth: And which he promised, John 15. 26. to send from his Father after his departure.*

II.

Our Souls are refreshed in the Sacrament by the apprehension and assurance hereby raised, both of our pardon of Sin, and right to Heaven, through the Sufferings of Christ for us. *2 Cor. 1. 22. He hath also sealed us, and given us the earnest of the Spirit in our hearts.*

On Ans. 25.
Proposition I.

The chief Steps of truly repenting our selves of our former Sins, are (1.) Examination of our selves, what Sins we have been guilty of; (2.) Confession of them before God, and (3.) Reso-

(3.) Resolution against them, or stedfast Purposes of a New Life. (1.) *Hag. 1. 5. Consider your ways. Psal. 119. 59. I thought on my ways, and turned my feet unto thy testimonies.* (2.) *Levit. 5. 5. When he shall be guilty in one of these things, he shall confess that he hath sinned in that thing.* (3.) *Hos. 14. 8. Ephraim shall say, What have I to do any more with Idols? Psal. 101. 2, 3. I will behave my self wisely in a perfect way — I will walk with a perfect heart. I will set no wicked thing before my eyes.*

In repenting of Sins against our Neighbours, we are to make due amends for the wrong done, and reconcile our selves to them. *Matt. 5. 23, 24. If thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee; Leave there thy gift before the Altar, and go thy way, first be thou reconciled to thy brother, and then come and offer thy gift.* Proposition II.

A lively Faith (here) is, The actual casting our selves, after all our Repentance, on God's Mercy through the Sacrifice of Christ; or acting such a dependance on God through Christ as before described. III.

We can only approve our thankful remembrance of Christ's death, by endeavouring a constant sense of his Infinite Love in dying to redeem us, and of the infinite Benefits we receive thereby: And therefore by giving our selves up to obey him, who has thus bought us (Soul and Body) to himself. *1 Cor. 6. 19, 20. Ye are not your own, for ye are bought with a price: Therefore glorify God in your body, and in your spirit, which are God's.* IV.

To

V.

To be in charity with all men, is to bear good will to all People, whether Friends, Enemies or Strangers; forgiving all who have wronged us, and being ready to do all good Offices in our power, to any Persons living. *Matth. 5. 44, 45. Love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despightfully use you, and persecute you; that you may be the children of your Father which is in heaven: For he maketh his Sun to rise upon the evil, and on the good, and sendeth rain on the just, and on the unjust. Levit. 19. 18. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thy self: I am the Lord. Luke 10. 29. Who is my neighbour? Read on to v. 38.*

Of Confir-
mation.
Proposi-
tion I.

Confirmation is the Bishop's Blessing, and laying his Hands on such baptised Persons as understand their Catechism, and take the Vow of Baptism on themselves, whereby they are admitted grown Members of the Church. *Heb. 6. 12. The doctrine of Baptism, and of laying on of hands, are reckoned among the foundations and beginnings of the doctrine of Christ, or of our Christianity.*

II.

Such who come to it, are to prepare themselves before-hand, by due Consideration what they come about, by devout Prayer and honest Resolution to confirm the Vow of their Baptism.

They are to be presented by some serious Friend as a Witness of their Confirmation.

[All this is proved out of the Office of Confirmation.]

F I N I S.

Postscript.

THE Author confining himself to two Pages in the *Directions for the Use of this his Method*, has, by the *Brevity* occasioned thence, been too *obscure*. He therefore desires, (1.) That his Meaning, in the last Paragraph of the first Page, may be thus more fully taken.

Now this Text, at first sight, proves (to the purpose for which it is brought) only thus much: That, whereas there were several degrees or ways of Instruction in use, even in the very first Christian Age, this of Catechising was the first and lowest, as being indeed previous or preparatory to Compleat and Full Christianity. It may be therefore sufficient here for the Catechist to say only something to this Effect.

“ It is plain from St. Luke, that Theophilus was
“ first Catechised before he was capable of receiving full benefit by the Gospel written, or by Holy
“ Scripture; and that this Gospel was written,
“ further to confirm and perfect him in the knowledge of what he had been before more summarily
“ or briefly taught: This, I say, may suffice as to
“ this Text.

Notwithstanding if more be required, more may be, and very lawfully, inferred hence. For Catechising being the first instructing in Christian Knowledge, must needs be an Instruction of the first

P O S T S C R I P T.

first Christian Doctrines. Now in all Sciences (or Bodies of Knowledge) the first Doctrines (commonly called Principles) are still the plainest, as preparing to the understanding of all the rest; and most necessary, as being the Foundations of the whole Body. And then the common Import of the word [$\kappa\alpha\tau\alpha\chi\epsilon\iota\nu$] to Catechise, being to teach by often repeating, it will unavoidably follow, That to Catechise, when the word is appropriated to Religion, as here, will be to Instruct in Religion by often plain going over again, or repeating, the first and most necessary Points of it: which was the Definition to be proved.

But such Curiosity of Proof needs not to be used in the Ordinary Explanation of the Catechism; and when the Subject-matter will bear it, the Proofs here set down out of Scripture, are of themselves plain Enough, nor do they need many Words to bring them to bear.

And (2.) that by the words, This course is only for the weaker or younger sort, in the middle of the 2d Page, may be understood as in the two first Lines of the Directions he has in terms express himself, the setting persons to learn without book so many Explanatory Propositions. For otherwise, the Propositions and their Proofs are generally of such moment, as that they are worth the Consideration and Attention of the most grown Christians.

Pardon now this, after trouble of Correcting the

E R R A T A.

Pag. 3. of the Abstract. lin. 17. Read Coloss. 3: 4. p. 4. l. 25. & 5. l. 8. r. Tempting. p. 7. l. 29. r. we shall. p. 8. l. last, r. parts, as following. p. 18. l. 27. r. Rites. p. 20. l. 30. r. them, and served the Lord. In the Paraphrase of the Lord's Prayer, l. 4. from the end, r. All-sufficient.

The Mistakes of Figures will be help'd by the words of the Texts.

